Rough Field Notes - Misc

62

B79-0054/010(62)

& wonder & much what is the meaning; he has been all night under water & is still alive. In the box he sings the song of shetzwand① & the sing men & some women, who have learnt it before from the sing men, join in. The onlookers are flabbergasted at the speed with which things are learnt. ~~Then he is lifted out of the box~~ Then anipottaw announces that he is O.K., & the people go. The name of this business is ②. Then the same business of getting masks & so forth is done. On goth in night the masks are shown, & it is told ~~that~~ this is the (sianusk) of omiohatena, which to-morrow will go into the box. On 12 busaks first the mask & body are put into the box, & in 15 minutes or so gets up. It is worn by a boy with long wind enabling him to stay under water, this has previously been tried out ~~by~~ on (noondyut night). After that any suit come, but always alquulaw, sexsepbalan etc, sometimes rabbit, deer, fish etc, any they want. After this the usual business etc of burning masks. After a couple of years he decided to change his pattern, & do the stone-eating ③ business. He calls the tyees as usual, they agree, & the carpenters make a copper stomach. The tyees as usual go to see. On the dress rehearsal, the

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① Lobà

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stomach with meat attached is used, on wh~~atteno~~ used his mask, the stones are put in with tongs, fall down with noise & smoke, which comes out of the navel ①. After about 5 min the stone also falls out. The dress rehearsal is towards dance time. In the winter the time comes, with the usual period of wondering what is about to happen. The business tell the onlookers that though we don't know what it is about he will be all right, i.e. he has looked after himself & is a business. Then when ready they come in & he goes round with alkakyto etc. There is no (quanitankusaur, the weeping women), i.e. he is not to be long dead. This business has not been done for years, was last properly done ~~by~~ when JP's grandfather was a lad, ~~now nobody~~ because in those days the dance was the greatest thing in life. The stomach was of lamato skin, flesh inside, copper below, & smoke went out navel, shortly to be followed by stone. X |||| stones ~~a few~~ ~~cats~~ mog round his neck & penapla. He does not die, & the smoke comes out from his mouth ~~O~~ He wiggles his fingers, & jabbers, ~~[illegible]~~, but does not die. Then the usual getting of masks etc, & on nebusaw there is the masks. The latter

1095

(1) at kapar hmen ~~ss~~ skuziuts, meaning company of kuziuts = 55 of kuziuts

stomach is worn by somebody else, which another mask & he eats the stones 4 times. Anulikumzout explains that this is what the suit have seen when (olko) to kuskwalahaste, & brought to Onuwhaltua. The Onuhluuskla believe. The procession of the various suits come in. That is all.

Onuwhaltana had 3 nuskasusta, one for each.

1097

(1) tz ma. bswls j v c

(2) la° ptz

~~m ɛ s~~ ~~ǫ tatt~~ (6) mɛs lanbo' or ǫ (4) musam or (5) mɛ̀ k maqt

meaning the completion of a circle

" 1 night for suit, a ½ suitish word, from the time that people went to suit

" 1 year.

When a boy just begins to walk, a squirrel is killed by his father, & the bowels ①, are washed & dried for 4 days, then tied round the youngster's tummy. For 4 days he wears it, then it is hung up in the house. Then another squirrel is killed & the process repeated & so for 4 times, i.e. 32 days in the process. This makes the lad a good hunter, able to go anywhere, like squirrel. 4 days later the F takes the 4 guts & takes them to some hidden place where they can be put under a rock where they will dry & be preserved. No charm etc is said, the power is in the beast itself.

When the ① UC falls the M & F take it & wrap it up in soft goat wool which is placed in the middle of a box ~~cloth~~ where the father keeps goods. It is carefully preserved to make the boy (not done for girl) look after ~~his~~ & collect possessions. For a girl it is hidden in a hole in a tree. When a year is almost over he keeps (s,,lzta), & when the exact year ③ is over he gets up one morning & takes the UC to the mountains where a goat has lain down, & places the cord in a hole covered with stones on the place. As

[illegible]

[illegible] variety by process of [illegible]

This was very strange, ∴ he did not use his life & death giving power from T.'s mila, but apparently it was derived from his own mind. His W F was not dismayed at his W's death, ∴ he knew that she had ~~broken~~ spoken harshly to her DH. This was the only time he killed people. After the burial he told his WF (sbsi) that he was sorry he had not intended to kill his wife. 'If I had intended to do so, I would have used my power, but it must have been the accumulated power of my own interior that caused her to die". His W.F said, "Dont be sorry, I & we all realise that she did wrong. I will get a new wife from your family, that will be better." A year later it was done, any ♀ whom he wanted being only too glad to do what he wanted.

1117
① matsq̓us

lo-ts. tue. Hunters are especially liable to get powers from some supernatural creature; they are always off in the distant places loved by suit, & also: they faithfully court suit. A hunter usually ~~to~~ has medicine made for him when a baby, also, JP believes, a carpenter, but he knows no details. suit probably are still to be found, but now we seldom go to the mountains, also the white man's guns frighten them. Only the [illegible] survive; one has only to go to [illegible] to prove this. JP firmly believes in the [illegible] & would not camp there alone.

Ombombelika (JP's story, add to it — also Swan & n brought the log eye) brought down the ~~th~~ ① to Satsq. The ST gave him this as a magnet to bring it riches & wealth. Thus it is to be expected that the descendants of Ombombilika should be able to get Jx & Kwauladyut from Satsqua. JP came close to this on 2 occasions. Once he & Jackson saw the nest of the creature, near a waterfall, it was lined with small pieces of fur of every possible ~~sb~~ kind of creature. If they had been brave one or other, both had the story of the creature in their family, should have gone to it, got some small pieces of the stuff on their hand & blown it off, saying, "I'll see you next ~~year~~ day", i.e. a year hence. They should have said nothing about it to anyone & a year hence, ~~the~~ meanwhile they should not have hunted, they would have begun to prosper amazingly. As it was they had not counted suns, so feared to take advantage of their good fortune. They saw it at dusk, ~~but~~ & again at dawn, but while they hesitated, it vanished. The pieces of fur had been carried to it by humming-birds & toads, which seize small pieces of all ~~sb~~ furs, including ourselves, when the animals or birds are sleeping. This happens when we sleep out in the woods.

1119.

Souisla

① ~~tuqwiq.tolp~~
② kwinistkwaxolz, Iron Island, 12 miles down, opp ⑥ are pictures
③ winilamb
④ skipaitl
⑤ iptz
~~⑥ sqōult~~
~~⑥ On the beach opp Iron Island 12~~

Note. A Bella Bella man had a salmon ~~drop~~ jump into his canoe, & die without flopping. He ate it, his w did not. Immediately his lower jaw broke & his teeth fell out. Probably the man was the one who lost his teeth at a dentist's.